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namely, whether its sacrificial efficacy is derived from Christ's death on the cross or from his present ascended body in heaven. The latter view is the one that has been lately advanced by certain German, French, and also English speculators, and which our author seeks to overthrow by an appeal to the testimony of church tradition. No doubt this appeal can be sustained, if the evolution of the eucharistic dogma is made to begin with Irenæus and the later Greek Fathers. Where the writer fails is in his whole doctrine of Christ himself and of his gospel. The chief impression left on the mind by this book is the utter materialism which pervades it. This materialism begins with its doctrine of sacrifice, which includes an outward material element, namely, blood, as essential to its completeness. Its position that Christ's sacrifice was completed on the cross, rather than continued in the ascended heavenly life, rests mainly on the same premise that the shedding of Christ's blood was the central feature of his sacrificial work. It was natural in such a discussion that the question should be raised whether the risen body was bloodless, and, if so, what became of the blood shed on the cross. On this point Mortimer quotes the comments of Alford and Bengel on Heb. 12: 22-24. These commentators hold that the blood poured forth from Christ's body was incorruptible and separate from his body in the grave, and remained so during the resurrection period, and at the ascension was transferred in its separate state to heaven, where it continued its atoning sacrificial function. The excursus of Bengel which Alford refers to and apparently follows implicitly is a remarkable example of the materialism that inheres in the whole doctrine of the eucharistic sacrifice as held by traditional orthodoxy. I quote a single sentence: "*Adscensionis tempore sejunctus a corpore sanguis in coelum est illatus.*"

LEVI L. PAINE.

BANGOR THEOLOGICAL SEMINARY.

RECONSTRUCTION IN THEOLOGY. By HENRY CHURCHILL KING.
New York: Macmillan, 1900. Pp. xiii + 257. \$1.50.

THE purpose of this book of 250 pages is well stated by the author in his preface:

This book has been written with the earnest desire and hope that it may contribute something toward the forwarding of a movement already going on — a really spiritual reconstruction of theology in terms that should bring it home to our own day. The book aims, first, to show that such a reconstruction is needed and demanded, because of the changed intellectual, moral,

and spiritual world in which we live; and then to characterize briefly, but sufficiently, this new world of our day; and, finally, to indicate the influence which these convictions of our time ought to have upon theological conception and statement, especially in bringing us to a restatement of theology in terms of personal relation.

The chief "convictions of our time" calling for this restatement are: the disposition to reject all *a priori* reasoning, the recognition of the universality of law modifying our conception of miracles, the principle of evolution, the historical and literary criticism of the Bible which makes a new view of inspiration necessary, but most of all the deepening sense of the value and sacredness of the individual and the fuller recognition of Christ as the supreme person in history.

The author attempts to cover a broad range in small space, and this leads to a little indefiniteness. The plan of the book also involves some repetition. The chapter on the relation of evolution to miracles is the best in the book. The conclusions of the higher criticism are, in the main, accepted, and the author's discussion of their relation to the inspiration of the Scriptures is his best attempt at constructive work. He believes in the universal fatherhood of God and regards love as the unifying principle of the divine government. In rejecting the metaphysical conception of the Trinity as tritheistic, he comes very near making our Lord divine only in the sense of manifesting God. There is nothing in the book to show the author's thought of what a reconstructed theology should say on such fundamental subjects as sin and atonement. A restatement of theology along the lines indicated might be more difficult than at first supposed. It might also be even less adequate than the older statements to cover all the facts and satisfy the inquiring mind. We should like to see the attempt made.

CALVIN GOODSPEED.

TORONTO, CAN.

IS CHRIST INFALLIBLE AND THE BIBLE TRUE? By HUGH M'INTOSH. Edinburgh: T. & T. Clark; imported by Scribner, New York, 1901. Pp. xxviii + 680. \$3, net.

THIS volume is well bound and printed, as we should expect from its publishers and importers, and its author thinks well of its contents. In his introduction he sums up his argument and judges it. Thus:

Book II considers and examines carefully the supreme and momentous question. . . . Is Christ infallible as a teacher? As the question is a serious